



HARAMBEE AFRIKANE



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"AFRICA: HERE & THERE" 1984 H.A.C.O. BANQUET

On the 29th. of April the Harambee Afrikan Cultural Organization will hold its annual banquet. The theme for this year's banquet is "Africa: Here & There." This theme has been selected because we believe that it is important that American-born Africans be mindful of the fact that African people are African irrespective of where we may happen to live or may happen to have been born. Moreover, we believe that it is vital that we African folks born in the U.S. come to be aware of certain traditional African values--such as cooperativeness and reciprocity, for example--by which we might be aided in our struggle to survive and progress midst very adverse circumstances.

Our guest speaker will be Hafeni Matutale, a Brother who, though currently residing in Omaha, is originally from Namibia. Hafeni, being an African from both "here and there," so to speak, will be able to provide a very appropriate perspective. Aside from Brother Matutale's address, there will be cultural performances and a meal composed of dishes both from the "soul" tradition in the U.S. and from the African continent as well.

The banquet will run from 5-8:30 p.m. at the Nebraska State Prison at 14th. & Pioneer in Lincoln. A donation of \$2.50 is being asked of our guests from the outside in order to help us cover the costs of the meal. Anyone interested in attending should contact the Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68502-0500.

MEDIA NOTES

At the present time, two efforts are under way in the Omaha-Lincoln area to provide the African communities here with non-commercial radio. One effort is being headed by Rodney Wead of Wesley House in Omaha. According to Brother Wead, the effort in Omaha is scheduled to bear fruit by June or July. The establishment of a non-profit, community-access radio station for African people in Lincoln should, according to the sponsoring group's spokesperson, James Terry, should be accomplished by early Summer as well.

While it is not directed primarily to African people, Radio Station KZUM in Lincoln is a non-profit, community-access station and has been broadcasting for more than six years. This station does have several programs which are either directed toward or feature music and/or information of particular interest to, not only African people, but other people of color. The station has two spoken-word programs that should be of particular interest to African folks. One is "In Black America," which features interviews with prominent figures on national issues of concern to Africans.

KZUM has a new program, "African Synthesis," hosted by Agbala and Mondo, which features discussion of issues, readings of literature and articles of news and/or news-analysis, and music. The music on this program generally consists of jazz, African tribal music, and other forms by both native African musicians and African musicians from the U.S., the Caribbean, etc. For information on this or other programs aired on KZUM, simply write to the station at 224 No. 10th. St.; Lincoln, NE.; 68508. Or call 474-5086.

FROM OTHER SOURCES

MASS GRAVES DISCOVERED--"Zimbabweans have been deeply shaken by the recent discovery of mass graves apparently dug for black guerrillas who fought the minority regime of Ian Smith during the war for the nation's independence.

"The graves, containing hundreds of skeletons, skulls and the tattered clothing of young men and women, were unearthed at a shooting range near Rusape, southeast of Harare, the capital. The spot was also a command post of the Rhodesian security forces during the liberation struggle.

"A Zimbabwean government spokesman quoted former prisoner as saying parts of the south were used as dumping areas for guerrillas caught in other parts of the country, notably the northwest and the northeast. He estimated that more than 4000 freedom fighters were buried at the shooting range.

"Meanwhile, former Rhodesian Prime Minister Ian Smith said he could neither deny nor accept that his troops were responsible for the massacre and the mass grave at Rusape...."

--from p. 12 of the April 4 edition of THE GUARDIAN

A LOOK AT GHANA--"...mention was made (in the July '83 edition of NEW AFRICA) of Major Boakye -Djan, who is also trained in psychological warfare by the American CIA, especially of his recruitment in January this year of mercenaries from the Paratroop Regiment and the British Special Air Service(SAS). These mercenaries were paid an advance of \$50,000, and were assured of a base and an additional support unit from a West African state neighboring Ghana.

"Why should Ghana....be subjected to economic and political subversion by the imperial powers, together with

corrupt Ghanaian businessmen and discredited politicians?

"1-Ghana became independent on March 6, 1957, under the leadership of Dr. Kwame Nkrumah....Dr. Nkrumah was a principal architect in the formation of the Organization for African Unity (OAU). He suggested the formation of an African High Command for the liberation of other parts of Africa still under colonial rule or any form of oppression. He brought forward many progressive ideas whose acceptance and implementation could have transformed Africa into a very active political and economic entity....The CIA was ordered into action against him. He was toppled while on a peace mission to Hanoi.

"2-Ghana abounds in both human and material resources. There are thousands of Ghanaian teachers, lawyers, doctors, technicians, engineers and artisans in responsible positions around the world.

"3-Since the launching of the revolution, foreign companies in Ghana, who, through various dubious means, have undermined the economy and have not had it cool. The Volta Aluminum Company Ltd (VALCO), which is owned by Kaiser Aluminum and Chemicals Corporation and Reynolds Metals Company of the U.S., consumes about 70% of the total output of our Akosombo Dam; and yet, they insist on using imported cotton from their mother companies abroad with our scarce foreign exchange even though cotton grows very well in our soil.

"4-The December 31st. Revolution seeks to transfer power and wealth from the greedy minority to the silent majority. Ghana is by no means a poor country, but the unequal distribution of the nation's wealth has widened the gap between the rich and poor...."

--from an article by Kojo Yankah, Jr. on p. 28 of the current issue of BLACK NEWS

ATTACK ON BLACK COLLEGES--"Slashes in government spending(during the Reagan Administration) for education have created a serious fiscal crisis for traditionally Black colleges.

"...Clariborne C. Davis, director of financial aid at Mississippi Valley State University, stated in a recent interview in the Chronical of Higher Education that his school had lost approximately \$100,000 in federal student aid since the beginning of 1983.

"...At North Carolina Central University, the situation is even worse. According to vice chancellor Roland L. Buchanan Jr., 90% of his university's students rely on some form of financial aid. When the school informed students that they could not postpone the payment of short-term debts this fall, 'at least 20 students were forced to drop out.'

"...Only 10 years ago, about one-third of all Black students enrolled in junior colleges. Today over 51% of all Black college students, and only 36% of whites, attend 2-year schools. The vast majority of these Black students never advance to 4-year colleges. Between 1976 and 1981, the only major gain in Black college enrollment was in vocational and occupational programs.

"...the collapse of Black schools and cutbacks in tenure-stream positions for young Black faculty are occurring precisely at a time when white colleges are reducing their overall numbers of Black professors and administrators. At Harvard University in 1980 there were 34 Black professors out 1,746 faculty members; in the spring of 1984, the number of Black professors had declined to 24, about 1.4% of the total faculty. At the Massachusetts Institute of Technology, the Black faculty total is only 2%; Cornell University, 1.7%; Stanford University, 1.6%.

"...since 1974, the overall proportion of Blacks receiving doctorates has risen from 3.7% to 4.4%. These figures indi-

cate that the majority of white universities are making few sincere efforts to hire Black graduates. Consequently, the survival of traditional Black colleges is of paramount importance to thousands of young Black teachers and administrators, who have few avenues of employment outside these institutions..."

--from an article by Manning Marable on p. 2 of the April 4 edition of THE GUARDIAN

IS COLEMAN A TRAITOR?

Over the past several days there has been a considerable fuss made in the news media about Louis Farrakhan's remarks in which he described the African reporter who leaked Jesse Jackson's "Hymie-Hymietown" comment to the press as a traitor and added that the punishment for traitors is death. The Establishment media have focused in on Farrakhan's purported "threat" and have attempted to portray the Nation of Islam minister as a kind of political/religious gangster and, in so doing, use his friendship with Jackson as a means of discrediting the popular(among African folks) presidential candidate.

But while the Establishment media are busy trying to kill two birds(Farrakhan & Jackson) with one stone, we African folks, should be seriously discussing what should be for us the major question in this controversy, that question being whether Milton Coleman's leaking of Jackson's "Hymie" remark to the press constitutes betrayal and earns for this journalist the title of "traitor."

While definitions of a reporter's role may vary, it is generally accepted that his or her essential role is that of informing the public. Implicit in that elemental definition is the right and responsibility of a reporter to use his or her judgement in deciding what information is important enough, relative

to other information, to print or broadcast. In other words, we expect reporters to use discretion.

When Milton Coleman heard Jesse use the slang term for Jews, he had his own judgement to rely upon in deciding whether or not to report what he knew would be headline material. Jesse Jackson is, after all, a public figure, a candidate for the highest elected office in the U.S. He is aware that any remark he makes, whether official or unofficial, "can and, if possible, will be used against him." Milton Coleman was aware of this too.

Coleman had to have known that his handing over of the information about Jackson's comments to the white-owned Establishment newspaper, the WASHINGTON POST, would result in attacks upon Jackson way out of proportion to the seriousness of his inappropriate reference to Jews.

Though Jesse Jackson speaks of the "rainbow coalition," the fact is that his campaign has not been effective in bringing this dream of such a coalition into reality. The fact of the matter is that Candidate Jackson essentially has been and continues to be the candidate of African people, the very same African people who are maintained by this country's political/economic system in a condition of neo-slavery. Milton Coleman is one of these people. Because this is the case, he has a responsibility, in performing his function as a journalist, to seriously consider how a given story he may cover will affect African people.

The question here is not whether African people will like a given story or the manner in which is covered but whether African people will likely be helped or hurt by the story or the manner of its presentation. As a journalist, Coleman has a responsibility to let the public know of some utterance or deed on the part of a political candidate which brings that candidate's honesty or integrity into question or which may other-

wise indicate some substantial difference between the candidate's public posturing and what may be his or her real feelings or attitudes.

As a member of a politically and economically dominated social/ethnic group, Coleman has a responsibility to scrutinize Jackson carefully and to inform us if Jackson, who purports to be acting in behalf of the needs and aspirations of African people, is doing or saying things which may bring into question his sincerity with respect to his advocacy of African interests. Jesse's "Hymie-Hymietown" remark suggested nothing, one way or the other, insofar as his dedication to African people is concerned.

Beyond the question of how significant Jesse Jackson's remark was or was not there is the issue of racism and the tendency of the generally white-owned Establishment media, as well as the F.B.I. (Let us not forget COINTELPRO.), to attempt to discredit or otherwise neutralize African persons whom are both critical of the U.S. government and draw a large national following. Coleman had to have known, in leaking Jackson's "Hymie" remark to the press, that the remark would be used by the press to discredit Jackson. In so leaking the information, Coleman did what was tantamount to handing the Establishment a piece of lead, knowing the Establishment's proclivity for making bullets.

For Coleman to have done this, realizing the importance of the Jackson campaign to this country's African population, was, at best, grossly irresponsible and, at worst, the calculated act of a traitor. But the action of this reporter are only symptomatic of the too-frequent actions on the part of African people in this nation generally. African folks, be they in the news or entertainment media, on police forces or in the military, in the practice of law, or in whatever fields, often follow a philosophy of expedience. In other words, we, like most other folks in the U.S. who are

"buyers" of the "American Way," give our allegiance to our bosses and forsake both conscience and community-consciousness for opportunities for upward-mobility.

Seen against the backdrop of such a scenario, Milton Coleman's delivering over of Jesse Jackson to the Establishment press should not be viewed as shocking. And though this action was deplorable, it may be fortunate that it took place. As a result of it and Farrakhan's subsequent verbal flogging of Coleman, a major debate has been stimulated. Hopefully this debate over whether Coleman committed an act of betrayal will evolve into one which will address the more essential question of whether African people in positions of influence and/or relative power owe their primary allegiance to those particular segments of the Establishment under which they are employed or to African people and our collective interests.

As an oppressed group in this country, we must demand of our members that their loyalty be to us. Simultaneously we must be prepared to support and protect them when it gets hot in the kitchens of their work-places and ready to discipline them when they sell us out.

-Editor/Wopashitwe Mondo Eyen we Langa
(David L. Rice)

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The HARAMBEE FLAME is published monthly by the Harambee Afrikan Cultural Organization. While our newsletter is small, it is, we believe, a valuable publication, one which we would like to get into the hands of many more people. Help us to educate, to provoke thought. Subscribe to the FLAME. Send your money order for \$6.00 to: HARAMBEE FLAME

P.O. Box 2500
Lincoln, NE.
68502-0500

Make money order payable to the Harambee Afrikan Cultural Organization.

H.A.C.O. SPONSORS SICKLE CELL BENEFIT

On the evening of March 18th. a fashion show was staged in the chapel at the Nebraska State Prison. The show, which was organized by Darwin Robinson, H.A.-C.O. Past-Chairman, was put on as a benefit to raise money for the Sickle Cell Anemia Foundation. The models, entertainers, and clothes were provided via the efforts Midwest Modeling & Talent of Lincoln.

Unfortunately fewer than one hundred prisoners (practically all of them African) attended the benefit. The small turn-out may have been due, in part to the ticket price, \$2.00. Many prisoners here only make 97¢ per day. Additionally, the weather was deplorable that night.

There has been discussion among H.A.C.O. members subsequent to the fashion show as to the questions of both the somewhat low attendance at the show by Africans (Approximately a third or less of the prison's African population) and the almost total absence of Caucasian prisoners. Aside from the matters of ticket price and weather, a major issue was raised with respect to attitude of prisoners toward the purpose of the fashion show, that of raising money to fight the Sickle Cell disease. Was there adequate awareness in the population about Sickle Cell Anemia? If there was adequate awareness, did Caucasian and other non-African prisoners have much concern about a disease which generally, in this country, only affects African people? What was the level of concern among African prisoners about the fact that, as Africans, we are most vulnerable to Sickle Cell Anemia?

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KZUM can be picked up at both 89.5 and at 99.3 fm. The latter is the stronger of the signals. It is also available on cable at 89.1. As we understand, the station's signal does not extend outside of Lincoln.